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Sir William Ouseley's Travels.

We have received a copy of Sir William Ouseley's Travels in various Countries of the East, more particularly Persia; a Work, wherein the Author has described, as far as his own observations extended, the state of those Countries in 1810, 1811, and 1812, and illustrated many subjects of Antiquarian Research in History, Geography, Philosophy, and Miscellaneous Literature, with extracts from rare and valuable Oriental Manuscripts.

Two copies of this Work only are stated by the Editor of the Government Gazette to have reached India, to the best of his information. Our own, however, which has been handed to us by a Friend, is not one of these. As it came into our hands yesterday only, we have scarcely had time to glance over its contents. From a previous knowledge of Sir William Ouseley's route, and the nature of the pursuits to which his attention was principally directed while on his Tour, as well as an acquaintance with his habits of study, and peculiar qualifications for the task which he has chiefly aimed at accomplishing in the Work that he has given to the world, we may safely promise, however, even before we enter on its analysis, a rich harvest of pleasure for those whose studies may have given them a taste for Persian Antiquities, or whose local acquaintance with the country may give them a still deeper interest in all that can illustrate its history, topography, policy, or general manners.

As we are aware of the general disrelish, in these times of eager curiosity, for any thing but fresh discoveries, and we fear we must add trifling novelties, we shall perhaps be pardoned for adopting here the language of a late critical publication on the injustice usually done to antiquarian studies, in order to remove, as far as these remarks may have a tendency to do so, the unreasonable antipathy which is shewn to subjects of this nature, before we enter on the task of giving some abstract idea of the Book itself.

No literary productions are treated so unfairly, as the works of the antiquary, whose very name is become a bye-word and a reproach even amongst his literary brethren. They hunt and drive him out of the commonwealth of letters, and immolate him as a scape-goat to the devouring appetite of the scooner. Honest zeal, even in a bad cause, demands our praise; and men of sense and genius should therefore bear with the enthusiasm of men of sense and learning, although they cannot participate in their glowing feelings. It was this enthusiasm which invigorated the erudite who flourished in the era that immediately followed the restoration of letters, and which, in times nearer our own, sustained the unwearied hands of Grævius and Gronovius, and Rymer and Prynne, and Montfaucon and Muratori, whilst they accomplished their Herculean tasks. But the age of folios has gone by, like the age of chivalry, and both may be regretted by posterity. A great book has been called a great evil, and this pithy axiom has been received without much inquiry into its truth or application. It was said of Albertus Magnus, that he could have been burned in a pile composed of one set of his own voluminous works. Such an author may not deserve an apotheosis merely on account of his industry, yet it does not follow that because his pen was prolific, his productions are only worthy of the flames.

Those who pride themselves in dealing out the small talk of literary censure, and who mock at the author of a ponderous volume, only endeavour to conceal their own inaptitude for the acquisition of knowledge by affecting to despise the volume which imparts it. These idlers are followed by the closer reasoners who have read the work which they criticise, and who think it becoming to censure the author for his deficiency in taste and judgment. This accusation, grounded upon well-sounded words, and specious phrases, generally rebounds from side to side; it is repeated in the bookseller's shop, echoed in the library, and buzzed in the drawing-room, and the multitude confirm the sentence by acclamation. Taste, however, is governed by an uncertain standard; and the critic would do well to recollect that the literary character may fall on the right side, when betraying what is so often termed want of judgment. It is ungraceful to be encumbered with learning, to swelter beneath the ample folds and furred trimmings of the academical robe, but yet this display of opulence is more creditable to the wearer, than the pitiful nakedness of the literary vagrant. Mere learning may tire, yet instruct: the conceit of ignorance will always disgust without affording instruction.

An author who directs his energies to austere studies is apt to be voluminous. Desiring to become fully intelligible to the un instructed, and eager, at the same time, to gratify the erudite with information hitherto unknown to them, he exhausts his subject. Hence the learned are often induced to censure him as trivial, the unlearned as obscure; and by each his comprehensive intent is unworthily contemned. Still more unreasonable are those who slight the intensity of labour, which is called for by the very nature of his subject. The mould of the garden-bed may be turned up by the spade, and watered by a lady's hand; but he who wishes to found a settlement in the forest must toil in hewing the massy trunks, and in bestowing a sevenfold ploughing on the stubborn soil.

Wit, in unthinking levity, has sometimes scourged the studious tribes with undeserved harshness. Yet still more unkind and uncharitable are the dull, the sad, the solemn, and the grave, towards the antiquary, who, if endowed with genius, yields to the seductions to which he is then peculiarly exposed. Imagination endangers the reputation of the learned. They follow the ignis fatuus over marshes and quagmires, and the trembling surface sinks beneath the steps of the giants of literature, whilst the lighter limbs of the poet, who is equally deluded by the wandering fire, enable him to spring along with ease. But we are not always satisfied even with the tests of sober reason as propounded by those who judge with more fairness, and who, proceeding upon decent and respectable principles of criticism, damn the ingenious theories of the historian, the mythologist, or the philologist, because they seem wild and speculative.

A writer who pursues obscure and difficult inquiries, is compelled to accept the proofs afforded by circumstantial evidence. There are certain optical glasses which, when applied to the eye, collect the spots and lines dispersed on a coloured tablet into a symmetrical form: like these, his mind associates and assembles the ideas dispersed through time and space. When he appears most arbitrary in his assumptions, most fanciful in his conjectures, he is fortified by the internal consciousness, that his hypothesis is true; he feels a conviction of the truth which he cannot impart to others. In his devious course he guides himself by indications which the unpractised cannot discern. He tracks himself across the ocean by the floating weeds and the flight of the sea-fowl, and he convinces himself of the existence of the continent though his bark may never reach its shores.

The pleasures of laborious writers arise from their labours; they are joyful and triumphant when they verify a date, or adjust a verse, or explain the legend of a medal, tasks of which the world is reckless; and the attention with which they regard these supposed trifles is held to indicate a puny, feeble mind; yet they only yield to a universal instinct. Whatever we discover, we make our own; whatever is our own, we love. The traveller prizes a sparry fragment which he has broken from its native cavern, above the choicest specimens which he finds in the cabinet of another. The game can only be run down by the sportsman who takes delight in the chase, and this gratification is not to be forgotten by him when he contemplates the objects which occasioned it. Hence he may sometimes be induced to set a value on the skin of the brook, and even on the antlers of the deer, which surprises the sober citizen, who sees nothing in these enlivening trophies save hide and horn. Vanity is the original sin of literature; but the vanity of the antiquary does not savour of egotism: he contents himself with being proud of his researches. Unveiling the deity to the worshipper, he, the hierophant, claims not the incense, and tastes no portion of the sacrifices. Ministering to no faction, desiring no reward, and contemning the praise of the multitude, he takes refuge in the studious cloister. His spirit walks in communion with the mighty dead. Shadows are his consorts, whom he attempts to grasp as bodies, because to him the vision is reality.

Of the Work of Sir William Ouseley, we can give but a very brief abstract, for the momentary gratification of our readers; Indeed to go at length into the merits of the various subjects, it would require a volume nearly as large as the Book itself. We shall confine ourselves however, for the present to a mere outline, such as at any future time we may be enabled to fill up as occasions may offer or admit.

In the Preface to the Work, the Author prepares his reader for an expectation of more abstruse subjects than those usually finding a place in Books of Travels, though the lighter and more attractive ones which fall under the observations of a general Tourist, have not been neglected. Zoology, Botany, and Mineralogy, are subjects on which Sir William laments his own deficiency of knowledge; though even on these, some va-

inable facts have been collected, which men of more science may find the application of; and he closes these apologetic remarks by one of great truth, namely that few can hope to satisfy all readers, since many, deem uninteresting what others seek most eagerly in a work, according to the opposite directions of their respective studies, and the natural diversity of tastes.

History, Geography, Philology, and Antiquarian Research, form the principal features of the Book; and the intelligence, perseverance, and erudition of the Author have been conspicuously displayed in each of these departments, so that all readers for whom these subjects may have any charms, may expect abundant gratification in the perusal of it.

The Work is printed in a very accurate and respectable manner, and the English, Hebrew, Arabic, and Greek characters used, are of the best forms. The text is in general concise and complete in itself; while the Notes, which are very abundant, and probably on the whole, the most interesting portion of the volume, are erudite, pointed, and extremely elucidatory of the subjects to which they apply.

Of the Engravings accompanying the Work, we cannot say much in praise. There are in all 23 in number, six of them, by far the best, from drawings by Major now, Colonel D'Arcy, one by Sir Gore Ouseley from an original Sketch of Major Stone, one from the pencil of Miss Snell, sister-in-law of Sir James Gambier, the British Consul General of the Brazils, and the remainder by Sir William Ouseley, himself, who in speaking of his own performance observes that "accuracy has been more studied than beauty of execution." We are enabled to state that this praise is certainly due to them, as having had an opportunity of personally visiting most of the scenes delineated by the pencil of this Traveller, we can vouch for their general fidelity.

The First of the Engravings is a General Map of the Author's Route, which tho' not larger in dimensions than about 20 inches by 15, is made to include 90 degrees of latitude and 150 degrees of longitude, so as to show the track of the ship in which he sailed, from England to the Brazils; from thence round the Cape of Good Hope and by Ceylon to Bombay; while the Persian Gulf, where his most valuable researches first commenced, occupies only a space that may be covered by the point of a finger; and the whole of the land journey, from the South of Persia to England, may be compassed by a child's span. This is in such decidedly bad taste, and is such a perfect waste of labour, that we are surprised a man of Sir William's penetration should not have seen its absurdity.

Plate I. contains Three Vignette Views in Madeira, the subjects of which are well chosen.

Plate II. is a View of a Street in Rio de Janeiro, the style of building, distant mountain scenery, mule carriages, pigs, negroes, and cocked-hatted Portuguese, being all highly characteristic.

Plate III. is a Portrait of a Female Cannibal of Brazil and her two children, from the pencil of Miss Snell, said to be very faithful, and sufficiently hideous to confirm that belief.

Plate IV. contains 20 Views of Islands, Capes, Coasts, &c. all of which, with the exception of three, are from the Coast of Mekran and the Persian Gulf, and we can vouch for their accuracy in almost every instance, as the scenes themselves are familiar to us.

Plate V. represents a groupe of Indian Dancing Women, from a party seen at Bombay, and these are quite in character. The persons before whom they are performing are in Persian dresses, but the attendants at the door resemble no class of persons that we remember.

Plate VI. is a View of the interior of the Cavern Temple in Elephanta, with the cushion-capitalled pillars, and the Indian Triad as it is called, both of which are greatly inferior in design and execution to the beautiful Drawings of the same subject by Mrs. Ashburner, of Bombay, as published in the Transactions of the Literary Society of that Presidency, and re-engraved for the Calcutta Journal to accompany the Memoir of Mr. Baskine, issued in one of our Literary Numbers a few weeks since.

Plate VII. contains Six Views of different parts of the Coast and Islands in the Persian Gulf, done with great truth.

Plate VIII. (the next in succession in the Book) gives Three Figures of Nakhudas, or Boat Masters at Bushehr, which are really to the life.

Plate IX. A Well near Bushehr, equally faithful.

Plate X. Three subjects.—1. An Arab village, which is entirely miscalled, as they are simply huts for the fishermen and boatmen about Bushehr, and are not at all Arabian.—2. A sculptured Tablet, which is curious, but one of the figures very ambiguous, and we think not suited for such a place.—3. A Tomb near Burazjan, which has nothing to recommend it.

Plate XIII. is a copy of a Persian Picture, and gives an excellent idea of the kind of Drawings that are seen in every town of Persia, particularly Shiraz and Isfahan, which depicts the low state of the art in that country.

Plate XIV. Musicians at Bushehr, faithful and spirited, and most probably Portraits. One plays on a Drum, the other on the *Awabnah*, an instrument which might be called the Persian Bagpipe, and which has already given rise to learned disquisitions on the originality of the Highland one.

Plate XV. A view of Dalki, a Station between Bushehr and Shiraz: faithful in outline, but very rudely executed.

Plate XVII. (the next in the order of succession.) Three subjects.—1. Ferhad's Castle, which we have not seen, and cannot pronounce on.—2. Ruins near Shapur, which we have seen, and can state to be any thing but what its name imports.—3. Sculptures at Shapur, which convey no idea of the original, and after Mr. Morier's beautiful delineation of the same tablets should decidedly never have been engraved.

Plate XVI. (here placed) a View of Caserun, a station between Bushehr and Shiraz, like that of Dalki, faithful enough in outline but badly executed.

Plate XVIII. View at Shapur, spirited, faithful, and highly characteristic of the scenery depicted.

Plate XIX. Fallen Statue in a Cave near Shapur, which we have not seen.

Plate XX. Ascent of the Mountain of Kutel-i-Dokhter, a celebrated part of the road between Bushehr and Shiraz, every stone of which seems to be in its right place. This, and the View near Shapur, both by Colonel D'Arcy, are decidedly the best Plates in the Book.

Plates VIII. and IX. (which follow here), are Charts of the Persian Sea, from a Persian Manuscript of the Thirteenth Century, and are highly curious.

Plate XXII. A Persian Picture, which, like the one before spoken of, is such as may be seen every day in the streets of the large towns in Persia.

Plate XXIII. contains 19 compartments of miscellaneous subjects, chiefly Musical Instruments, Arms, Carriages, Agricultural Implements, Domestic Utensils, Articles of Dress, &c. in use among the Persians, all finely drawn, beautifully engraved, and highly valuable and illustrative.

Plate XXI. (the last in order in the Book) contains 39 subjects in Ancient Bricks, Gems, Medals, &c. principally from Babylon, (most of which were furnished by Captain Lockett, of this Presidency) some from Khuisistan, others from Persepolis, Shapur, &c. most of which are apparently fac-similes in size as well as design.

The Volume contains 455 pages of Quarto including the Appendix. It comprises the Author's Voyage from England, from the period of his departure in July 1810 to his arrival at Shiraz in April of the following year, where the 1st Volume terminates. The Chapters are thus divided.

- I. From England to Madeira, Rio de Janeiro, and Ceylon.
- II. From Ceylon to the Coast of Malabar and Bombay.
- III. Parsees, Gabra, or Fire Worshipers.
- IV. From Bombay to the Persian Gulf and Bushehr.
- V. Camp near Bushehr.
- VI. From Bushehr to Shiraz.

The Second Volume, which is in the press, will contain the Author's Journey through Persia and Asia Minor to Constantinople and Smyrna, and from thence to England by way of the Mediterranean, but for the publication of this no particular period is announced.

We have here simply given, in order to meet the first wish of public curiosity, an outline idea of the Book itself. It will furnish us, however, ample and agreeable occupation to give on some future day an analysis of its contents. From the few hours that it has been in our hands, it would have been impossible to do justice to such a task, which will, we trust, be a satisfactory reason for our delaying it till we shall have gone through what we may safely call in anticipation its interesting contents.

St. Andrew's Church.

(With an Engraving.—Plate XXIX.)

Having, in a former Number, given an Engraving of the Steeple of St. Andrew's Church in Calcutta, with those of St. Martin's in London, and St. George's at Madras, accompanied with some strictures on the defects observable in the design of the former,—the Architect of St. Andrew's has obligingly favoured us with a Drawing of St. Andrew's Church as it was originally designed, in which it will be seen, on a comparison with the Edifice as it now stands, that there are some material points of difference between the original Plan and the present Building, more particularly in the Steeple and Spire, which are here far more chaste, well proportioned, and elegant, than circumstances admitted of their being made when the Edifice was subsequently constructed,—the departure from the original design having being occasioned by circumstances over which the Architect could have no control,

Oriental Literature.

To the Editor of the Calcutta Journal.

Sir,

The observations of VIATOR are of a nature so extremely valuable, as not to allow me for an instant to harbour the mortifying idea, that he does not mean to proceed in the full prosecution of the object which they are calculated to accomplish. He has succeeded in fully awakening the expectations of the public, and they look for their fulfilment at his hands. The History of the Asiatic Society, comprehending a faithful record of its proceedings, is indeed a desideratum of the first magnitude, not merely as it regards India, but as it concerns *Universal Literature*. It is one, for whose publication, the whole Republic of Letters will thank the Author, and consider him as one of its chief benefactors. Let me, therefore, beseech your Correspondent to resist the idea of slumbering over the performance of this important task, and instead of leaving it in the power of others, to call to the accomplishment of this great end, all the faculties, with which, and in no inconsiderable degree, he appears to be endowed. Discussions of this nature, by benefiting Science, and tending to the general diffusion of knowledge, are, in my humble opinion, the best return, as well as the noblest mode, in which we can evince our gratitude for the inestimable boon, that has lately been bestowed upon the inhabitants of India; a boon that will teach the babe yet unborn, to leap in grateful accents the name of the magnanimous Personage, whose lofty soul was equal to the liberality of conferring it upon his countrymen; I mean, Sir, the glorious Liberty of the Press; a boon that has exalted Britons in this country, from the debased condition of mental slavery to which the policy of former Rulers had consigned them; and has given them, in the full expression of their thoughts, to know the privileges of humanity, and to feel the dignity of *Freemen*.

The enquiries of VIATOR are interesting in the extreme; because from them we may hope to obtain some information regarding the usual proceedings of the COMMITTEE of PAPERS, which have hitherto not been brought before GENERAL MEETINGS of the ASIATIC ASSOCIATION. By their means we shall also; I trust, learn the causes of a splendid MUSEUM being left in a state of chaotic confusion and comparative neglect, by which that fine collection has not been an object of such respect in the eyes of the curious observer, as it would be likely, under proper management to become, or afforded the information which it might be made to yield to the studious enquirer: and above all, we shall accurately ascertain the real powers of a Meeting composed, in comparison of the entire number, of but a few residents in CALCUTTA, who pass their votes on questions of general interest and concern, without seeming to consult the wishes or inclinations of those MEMBERS, by the sweat of whose brows, and the labour of whose hands, the acquisitions have principally been made.

The further consideration of a topic so exceedingly interesting to every well-wisher to the advancement of Literature and Science, I must at present, although reluctantly, relinquish, and proceed to offer a few remarks corroborative of the necessity existing in this country, for General Research and mature reflection, before we allow ourselves to place implicit confidence in the tales of pundits, or even the writings of our own countrymen whose works have been devoted to the elucidation of the Mythology and Sciences discovered in Hindoostan. There are few objects of idolatrous veneration existing in India, more familiar to the European part of the community, than the image named *Ganes* or *Ganesa*, and yet there is not one whose real signification is less understood even by the natives themselves. The character of this monstrous hieroglyphic may be said to unclose the portal leading to the ample fabric of Mythology, over which he presides; and his existence and worship have evidently descended from remote antiquity, because the image of this "Leader of the Gods," distinguished by an elephant's head, adjoined to a gross or protuberant human figure, is observed amongst the sculptures, in the most ancient and celebrated temples that have been discovered in this country. Yet, perhaps, the finest examples in existence, are perceived amidst the ruins scattered over the island of Java; particularly the superb sculpture, which was removed from *Singa Sari*, to adorn the Dutch Resident's house at Samarang, and the gigantic statue within the western chamber of the temple of *Endak Lora Tongran*, forming a splendid portion of the magnificent but fallen fabrics, indicating the site of the ancient palaces of *Bramhaman*, the *Bramma* of the Romans. The character of this conspicuous deity is thus drawn by Sir William Jones: "*Janus* or *Ganesa*. The titles and attributes of this old Italian deity are fully comprised in two choriambic verses of *Sulpitius*, and a farther account of him from *Ovid* would here be superfluous:

"*Jane pater, Jane tuens, dive biceps, biformis;*
"*O cate rerum sator, O principium decorum!*"

"Father *Janus*, all beholding *Janus*, thou divinity with two heads, and with two forms; O sagacious planter of all things and leader of deities."

He was the God, we see, of wisdom; whence he is represented on coins with two, and, on the *Hetruscan* vase, found at *Falisci*, with four faces; emblems of prudence and circumspection; thus is *Ganesa*,

the God of Wisdom in *Hindoostan*, painted with an Elephant's head, the symbol of sagacious discernment, and attended by a favourite rat, which the *Indians* consider as a wise and provident animal. His next great character (the plentiful source of many superstitious usages) was that from which he was emphatically stiled the father, and which the second verse before cited more fully expresses, the origin and founder of all things. Whence this notion arose, unless from a tradition that he first built shrines, raised altars, and instituted sacrifices, it is not easy to conjecture; hence it came however that his name was invoked before any other God; that, in the old sacred rites, corn, and wine, and in later times, incense also, were first offered to *Janus*; that the doors or entrances to private houses were called *Janua*, &c. "The Indian Divinity has precisely the same character:—all sacrifices and religious ceremonies, all addresses even to superior Gods, all serious compositions in writings, and all worldly affairs of moment, are begun by pious *Hindoos*, with an invocation of *Ganesa*; a word composed of *isa* the Governor or leader, and *gana*, or a company, nine of which companies are enumerated in the *Amoracosh*. Instances of opening business auspiciously by an ejaculation to the *Janus* of India, (if the lines of resemblance here traced will justify me in so calling him) might be multiplied with ease. Few books are begun without the words "*Salutation to Ganes*;" and he is first invoked by the *Brahmans*, who conduct the trial by ordeal, or perform the ceremony of the *homa*, or sacrifice to fire. M. Sonnerat represents him as highly revered on the coast of *Coromandel*; "where the *Indians*," he says, "would not on any account build a house, without having placed on the ground an image of this deity, &c." Sir William Jones likewise observes, that "every new-built house, agreeably to an immemorial usage of the *Hindoos*, has the name of *Ganesa* superscribed on its door; and in the old town (of *Gaya*) his image is placed over the gates of the temples." (*Asiatick Researches*, vol. 1st, p. 228.)

It must, I should imagine, be universally conceded, that *Ganes* is the *Janus* of Hindoostan. The characters of the *Italian* and *Indian* God are in all points precisely similar, yet the passage just quoted from the writings of our most eminent oriental scholar, is in many respects conspicuously faulty, and therefore calculated to conduct to error, instead of opening the way to valuable and accurate information. Every school-boy could have told Sir William Jones, that *Janus* never was esteemed either the God of wisdom, prudence, or circumspection; but as stated with great perspicuity by *Lempriere*, in religious ceremonies his name was always invoked the first, because he presides over all gates and avenues, and it is through him only that prayers can reach the immortal Gods. Some times he holds the number 300 in one hand and in the other 65, to shew that he presides over the year, of which the first month bears his name." In like manner, while *Ganes* is imagined to rule over all beginnings, entrances, doors, and avenues, of every description in this country, he has upon no occasion been considered to represent the God of wisdom; and therefore *Ward* justly observes, "Sir William Jones, calls *Ganesha*, the God of wisdom, and refers, as a proof of it, to his having an elephant's head, I cannot find, however, that this God is considered by any of the *Hindoos*, as properly the God of wisdom. The *Hindoos*, in general, I believe, consider the elephant as a stupid animal, and it is a biting reproach to be called as stupid as an elephant." (View of the *Hindoos*, see vol. 2d, p. 48.) To such of my readers as may be desirous to learn the history and origin of this idolatrous hieroglyphic, according to the mode in which they have been detailed and received explanation from *Brahmans* and modern *Pundits*, I recommend the perusal of the writings of the author last cited, and the *Pantheon* of Mr. Moore. But these fables I deem it unnecessary to adduce or to allude to, particularly in this place, because they only serve to exhibit the excessive ignorance and stupidity of the present race of *Hindoos*, in reference to subjects connected with the deepest mysteries, and most venerable rites of their own religion; which, so far from understanding, this blinded nation has been accustomed to contemplate disguised beneath a covering of the grossest and most inconsistent absurdities, which their priests, to the disgrace of mankind, have been allowed to palm upon a large portion of the world, as historical records, and fit objects for veneration and religious belief. *Volney*, actuated by his avidity to undermine the authenticity of Scripture, has unconsciously afforded a hint, which furnishes the means to unravel the whole mystery, and a clue capable of guiding us to the solution of this curious enigma, comprising the most stupendous achievement yet accomplished by the power of priestcraft, acting upon a deluded, darkened, and infatuated condition of the human mind. "Noah," says this writer, "is Osiris, Xanthus, Janus, Saturn; that is to say *Capricorn*, or the celestial genius that opened the year." (*Ruins* p. 199.) The limits of this paper do not permit me to offer any arguments in refutation of this French Philosopher's conclusion, that *Noah* never possessed existence excepting under the form of a mythological character; I therefore, must content myself with observing, that to this opinion I give a decided dissent, from its comprehending inferences, which in my apprehension could only have arisen from the grossest inattention to existing circumstances, or culpable and wilful misrepresentation of historical truths and undeniable facts.

Janus, we have seen, is the God of gates, openings, beginnings, and he who is supposed to preside over the birth of all animal and vegetable productions; and exactly the same character, and no other attaches to *Ganesa*. Now, the gates of the mythological heaven are admitted to have been the

tropics; for, remarks Volney, quoting Porphyry; the Egyptians "denominated the tropic of Cancer the gate of heaven, and of genial heat, or celestial fire; and that of Capricorn, the gate or deluge of water." (Ruins, p. 212.) But Janus, amongst the Romans, gave his name to the first month of the year, or the one immediately succeeding the period of the Sun quitting the Tropic of Capricorn; or, in the language of the mystics, opening the watery gate, and returning north, to bring along with him those genial showers which refresh the Earth in tropical countries, enrich the soil, and prove the immediate source of the growth of plants, which are thus reared by the benign influence of the "cate rerum sator," or "sagacious planter of all things." In conformity with the same idea, Indra, the God of the firmament among Hindoos, is mounted upon an Elephant, whose trunk consists of a water-spout; and Parvati, or the prolific Earth, is frequently depicted with two attending Elephants, which are pouring water from their trunks upon her head. With the same allusion to the rains, Ganesa is represented under the form of a dropical man, having an Elephant's head, the trunk of which, in reference to the fertilization of the ground by means of water, is said to symbolize the instrument with which clarified butter is poured upon a sacrifice, and viewed as the genius of the southern Tropic; he is esteemed one of the door-keepers or porters of Siva's palace; (Ward, vol. 2. p. 10.), wherefore Elephants, in various positions, are uniformly stationed in some situation or other at the gates of all Hindoo temples, whether discovered on Java or the Peninsula of India. The identity of Janus, Ganes, and Capricornus, or the 10th Zodiacal sign being thus established, it remains to be explained in what way an idolatrous object, which in Europe was symbolized by a monstrous hieroglyphic, and unnatural combination, compounded of the head of a goat, and hinder parts of a dragon, or snake, forming the unheard of Chimera, named Capricornus by the western nations, came to be painted and sculptured in India, under the widely different, yet not less deformed and absurd emblem of a man possessing an Elephant's head. This problem, though to all appearance difficult, is yet accompanied with much facility in its solution.

Amongst the remotest nations of antiquity, and as is well known the Egyptians, a prominent emblem, employed to symbolize the Sun, was the head of an Ox or Bull, surmounted by two converging horns, representing the Lunar crescent; that is a circle and semi-circle conjoined, and thus rendered expressive of the great celestial luminaries, adoration addressed to which entered largely into every system of Idolatry prevailing in the world. Now in the Egyptian Zodiac, (see Plate in Maurice's Anc. Hist. of Hind. vol. 1st,) the symbol of the first sign, or vernal equinox, consisted of a man adorned with the solar emblem, or human body subjoined to the head of the mythological Bull, or deity Apis; † and sometimes represented merely by the converging horns, or crescent affixed to the human form. These cornua, as fancy or caprice directed, were occasionally seen diverging downwards, assuming the shape of a convex crescent; and this circumstance, in which originated the idea of a twisted Ram's horn being the prototype of the symbol, gave rise to the Libyan God, Jupiter Ammon, or Mammon, who is merely a variation of the Solar emblem, compounded of the crescent and circle, or head and horns of the celestial Bull; an archetype, the accuracy of which is supported by the fact of Alexander having named his favourite horse Bucephalus, or bull-headed, in honour, no doubt, of the imaginary deity to whose worship the Macedonian conqueror was devoted.

In Sanscrit, one name of the Sun is generally known to be Heri, Eri, or Uri, an appellation that was equally familiar in the ancient language of Java; for, at present, in Javanese, core is the vocable in common use to signify "the day," or "Suns' effulgence of Solar light;" and *matta core*, or "eye of the day," is a customary expression employed to denote the Sun, or gorgeous luminary of heaven arrayed in meridian splendour. But the same expression appears also to have been pure Coptic or ancient Egyptian, for *matta-core* or *mattare*, was formerly the denomination of a celebrated city in that country, and is still the name of a small village near the original spot; and this term was translated by the Greeks *Heliopolis*, or "City of the Sun," the exact meaning retained by the words in Javanese. Now, Heri, appears to have been the name bestowed upon the human solar emblem appearing in the Zodiacal sign of the vernal equinox, for Europeans misled by the Greek termination affixed to the word, forming the compound *Her-es* or *ar-es*, and used as the appellation of an animal head adorned with convex or twisting horns, naturally converted the first sign into Aries, or a Ram, which shape the Tauri-form man, or Jupiter Ammon, has since continued to retain in European delineations of the celestial sphere. The second sign of the Zodiac, it becomes almost superfluous to mention, has remained unchanged, exhibiting its primitive form of the Bull, or Tauri-form Symbol, typifying the Sun. The origin of this emblematical representation of Divine Majesty,

symbolised in the Solar luminary, there seems little reason to question, was connected with the awful manifestation of the Cherubim, at the gates of Paradise, upon the expulsion of our common progenitor from the abode in which he was originally placed by his Creator; and vague traditions respecting the same events, we likewise cannot hesitate to believe, gave occasion to the formation of the fanciful Snake, or Dragon, which from time immemorial has been imagined to encompass with its vast and voluminous folds, the immense circumference of this sublunary globe. The head of this Dragon, called *Rahoe* by the Hindoos, is placed in North Latitude, and the remainder extending to the extremity of its ideal tail, which is named *Cetu*, by the same people, is believed to occupy the Southern Hemisphere of the Earth, over which this snake, described under the name of *Sesha Naga*, is imagined to reign as Regent or King. When, therefore, the Sun retires towards the South, or lower regions of the globe, he descends into the dominions of the Snake; and consequently the natural, and most proper emblem to symbolize the Luminary, at the extreme verge of his journey downwards, or upon the Southern tropic, was the Solar emblem, or Tauri-form head and cornua attached to the body of the Southern Snake, or *Sesha Naga*; and hence we find the Serpentine Osiris, an object of peculiar adoration to the Egyptians, in the same manner that *Sesha Naga*, is invoked, in our days, by the idolatrous devotees of Hindoostan, "Osiris," remarks the erudite Faber, was sometimes typified simply by a Bull; and sometimes depicted under the compound form of a man with a Bull's head, or of a Serpent furnished either with the head of a Bull or that of a Lion, (origin of Pag. Idolat. Vol. 1st, p. 422) that is, the Solar luminary was worshipped under the forms of Taurus, Aries or man with twisted semicircular horns; and the Sol Lunar emblem, or Tauri-form head, imagined, in this instance, by the Greeks and Romans, as they had already found a Ram in the sphere, to be a horned Goat joined to the tail of a Snake or Dragon, and sometimes imagined to be part of a fish. In other words, the Serpentine Osiris is the Zodiacal sign Capricornus, whose shape and meaning have furnished ample matter of discordant discussion to antiquarians, astronomers, and mythologists, but which, therefore, comprehends nothing more than a Bull's head, metamorphosed into a Goat's attached to the body of a Snake, or of *Sesha Naga*, the Regent of the Southern Hemisphere.

In Ganes, the very same combination is observable, but under the form of a different animal. In the case of the Hindoo Deity, the tail or body of the Snake is affixed to the front of the head of the Bull, in such manner as to furnish the trunk of an Elephant, while the Tauri-form horns are retained in the luminous crescent which always adorns paintings of this enigmatical divinity. But the original mythological idea is discovered in the Chaldeans (for the Dragon was an object of worship to the Babylonians and Egyptians) Hieroglyphic; wherefore we are bound to conclude, that a western colony, emigrating eastward, discovered an animal, in the Elephant, in which they believed, they viewed the combination of the Serpent and the Bull, or Serpentine Osiris, naturally taking place, in the Quadrupedal body and flexible winding trunk of this colossal creature. Hence are we compelled to infer, in spite of assertions so frequently made to the contrary, that the superstitious system prevailing in this country, even in its most ancient constitution, is an offshoot from the idolatry that prevailed in Babylon and Egypt. The ideas delivered above, which so far as my own contracted information extends, I believe to be novel, receive considerable confirmation from the fact, that in the third sign from Libra in the Burman Zodiac, which seems to be more primitive than that in possession of the Brahmans, the symbol consists of an Elephant, which here exists in the very place, in which we are to look for Capricornus, the Serpentine Osiris of Egypt, and Horned Goat of the Romans, Arabians, modern Hindoos, and Europeans. Thus, in a childish invention, only worthy of the most puerile exertion of the intellectual faculties, and unimproved condition of the human mind, we discover the mysterious Elephant, which in the hands of Brahmans is productive of such wonderful effects, exciting daily adoration in all ranks and classes of the Hindoo community, and has proved a most potent engine in rivetting the chains of superstition, and paralysing the energetic abilities of man. In this trivial fable, so absurd to appearance, when divested of its mysterious appendages, we then perceive the true signification of Ganes, which seems to be a mere compound, but inverted, of *se-nag* "the illustrious snake," as *Ganesha* seems to be of *Sesha-nag*. The same explanation likewise affords the reason of Indra the God of the firmament being mounted on an Elephant, and the image of Parvati, or the Earth, exhibiting the same kind of animals pouring the refreshing showers of heaven into her expanding and fruitful bosom; that is fertilizing the Globe with vegetable life, and the happiness of abundance, shadowed out by Ganesa, or the Southern Tauriform Snake, being asserted to be the God of plenty, and riches, whence his image is also placed over the doors of Merchants and Bankers' shops.

Let Christians, from a perusal of these facts, learn to be thankful to an All-Ruling Power for the blessings of Revelation, which have opened their eyes to the vileness of these gross absurdities, that are still received for infallible divine truths by millions of men to whom the light of Christianity, the only purifier of the heart, and sure source of intellectual endowment, has never been revealed.

Upper Provinces,
November 17, 1819.

Your obedient Servant,
MANETHO

* With their accustomed folly and propensity to idolatrous rites, the same superstition was conveyed by the priests into the Popish church, and the festival of Jan or Janna, was transferred to St. John; which occurs on the 27th of December, or a few days posterior to the Sun leaving the Tropic. The Free Masons have improved upon this metamorphosis.

† Of this description, a small and very ancient statue was lately forwarded to the Asiatic Society. The image was procured at Benares.

Mr. Fraser's Journey to the Sources of the Ganges.

Notice respecting the Journey to the Sources of the Jumna and the Ganges, by J. B. Fraser, Esq. Communicated by William Fraser Tytler, Esq.—From the 1st Number of the Edinburgh Philosophical Journal, published in June, 1819.

In the year 1815, Mr James Baillie Fraser explored a portion of that unknown and interesting region, which lies in the bosom of the Himalaya Mountains, and gives birth to several of the greatest rivers in India.

Mr. Fraser proceeded from Delhi to Nahn, and from thence through the districts of Sirmoor, Joobul, and Bishur, to the Sutledge. Returning to the banks of the Jumna, he penetrated to the very sources of that river, and viewed it collecting from numerous small streams formed by the melting of the snow. From Jumnatree he crossed the snowy range to the Baghirutee, the greatest and most sacred branch of the Ganges, and, following up the course of this river, he reached Gangootree. Mr Fraser's observations made at this spot, beyond which he found it impracticable to penetrate, tend to confirm the prevailing belief of the Hindus, and the accounts of the ancient Shasters, that this magnificent river, equally an object of veneration, and a source of fertility, plenty, and opulence to Hindostan, rises within five miles due east of Gangootree; and that the Ganges finds its origin in a vast basin of snow, confined within the five mighty peaks of Roodroo Himala. This mountain, reckoned the loftiest and largest of the snowy range in this quarter, and probably yielding to none in the whole Himalaya range, is supposed to be the throne or residence of Mahadeo. It has five principal peaks, called Roodroo Himala, Burumpore, Bissempore, Oudgurreekanta, and Sooryaronee. These form a semicircular hollow of very considerable extent, filled with eternal snow; from the gradual dissolution of which, the principal part of the stream is generated.

Mr. Fraser's journal embraces a full account of the very singular state of society which is found among the inhabitants of these lofty regions, who, while in some particulars, they sink under the level of the most barbarous nations hitherto known to us, are in others, particularly in the perfection to which they have carried the art of agriculture, not inferior to the most civilized nations of Europe.

The Natural History of this new region furnishes to Mr. Fraser an ample field of inquiry, and his descriptions of animal and vegetable nature, are curious and interesting. Acknowledging with regret his own imperfect acquaintance with the science of Mineralogy, he has, notwithstanding, made every exertion to contribute even to this department of knowledge, by collecting specimens of all the different rocks as they occurred, and marking on the spot their characters, &c. These specimens have been transmitted to the Geological Society of London.

The Geographical observations which Mr. Fraser made in the course of his journey, are condensed into a separate memoir. These formed a leading object of his attention. Having carried with him a theodolite, perambulator, and other instruments, a survey, as accurate as the nature of the country and state of the atmosphere would admit, has been made of this region, hitherto a blank in the Geography of Hindostan.

Mr. Fraser's Map, which is laid down on the scale of four miles to an inch, is divided into two portions. The first extends from the latitude of Harwar to that of Seran on the Sutledge, giving a survey, made from trigonometrical observations, of the districts of Gurwhal, Sirmoor, Joobul, Bulsum, Rewaen, and part of Bishur, with the course of the Sutledge, Jumna, and Baghirutee branch of the Ganges.

The second portion comprehends the course of the Sutledge north of Seran, with that of the Singkechoo or Eekung, the principal branch of the Indus. The whole of this portion of the map is laid down on the authority of native merchants, and the principal points are the situations where fairs are held at different seasons for the purchase of shawl wool, a monopoly of which is possessed by the Government of Lodach.

It is much to be regretted that Mr. Fraser was not possessed of instruments, for ascertaining the altitude which he reached, in crossing the snowy range. The British Camp from which he set out on this expedition, afforded neither a barometer nor thermometer. Judging, however, from his ascent above the region of congelation, as estimated by Mr. Colebrooke, he gives tolerable data for fixing the highest position he attained, at about 17,000 feet. Here the cold in the middle of July was intense to the most painful degree. Immediate sleep attended every cessation of motion; and respiration became so difficult as painfully to oppress and debilitate his whole party. From this highest position, Bunderpooch (the Jumnatree of Webb and Colebrooke) was distant in a direct line about two and a half miles, and Sommeroo-purbut, another mighty pinnacle of the range, about one mile. Mr. Fraser estimates Bunderpooch, the highest of the two, at about 4000 feet above his position, thereby assigning to it an elevation less than that of Mr. Colebrooke by about 4000 feet.

Mr. Fraser found that portion of the Himalaya range lying between the Baghirutee and the valley of Nepal to include the loftiest peaks; the mountains declining in height both to the north-west and south-east; and his general opinion is, that the highest of the Himalaya mountains range from 18,000 to 22,000, or at the utmost 23,000 feet above the level of the sea. His observations coincide with those of Mr. Moorcroft, in refusing the idea suggested by Humboldt, that a loftier ridge may yet exist

on the side of Tibet. The Caillas ridge, lying on the north of the Himalaya, as described by Moorcroft and Hearing, evidently consists of hills of far inferior altitude to those seen from the Bengal side.

Twenty-five drawings on a very large scale, executed by Mr. Fraser from his own sketches, taken, and many of them coloured, on the spot, accompany the journal: These even, as works of art, possess very distinguished merit; but when we consider them as exhibiting the magnificent features of an alpine country on a scale far exceeding any thing known to European eyes, and as bearing upon them that air of originality and fidelity, which, in the opinion of the ablest judges, so eminently characterizes them, they acquire a higher character, and must add greatly to the value of the work.

Very copious extracts From Mr Fraser's journal, were lately read at the Royal Society of Edinburgh, and from the high degree of interest which they excited we wait with much impatience for the publication of the whole Work.

Excursion to Thebes in Egypt.

Account of an Excursion to Thebes, and of the Antiquities recently discovered in that City. In a Letter from a Scotch Gentleman (1) in Cairo, dated Cairo, August 11, 1818.—From the 1st Number of the Edinburgh Philosophical Journal, published in June, 1819.

Finding that I was to be detained here for some time, you will not be surprised that I undertook an excursion to "the city of a hundred gates." I considered a sight of its temples, &c. as forming an era in a person's life; and a more favourable opportunity for visiting them, could not possibly occur. As soon as I had determined upon the journey, I was favoured by Mr. Salt with letters for several people established near my route, and having a Firman from the Pasha, which I afterwards found was quite unnecessary, as the peasantry are every where anxious to serve and to oblige; and a *canja*, or pleasure-boat, was procured, which cost us little more than a palanquin hire in India. We left Cairo on the 25th June 1818, and made very rapid progress, as my time was limited to about forty days: The season of the year was particularly favourable; for, as we left Cairo before the Nile commenced rising, and consequently before the current was strong, we were able, with the fresh northerly winds which prevailed to go on at a great rate, owing to which, I had not only sufficient time to visit almost every thing of any note as far as Thebes, but was able to remain there twelve days. To his other kind attentions, Mr. Salt added that of letting us have the benefit of one of his servants to act as an interpreter. We were no sooner on the Nile, than we felt an agreeable change in the climate, from the oppressive heat in the confined streets of Cairo. You will easily believe, that having so many objects of novelty and interest around us, and so many more in prospect, we were quite elated, and enjoyed ourselves to the utmost. When we were tired admiring the banks of the Nile, the numerous villages, the groves of palms, &c. &c. we had a reserve in our little cabin, which contained ample food for the mind, in the books Mr. Salt had kindly lent us; and when we wanted a supply of a more substantial nature, we had only to stop at any of the villages, where we had, every morning, large draughts of new milk, bought half a dozen fowls for sixpence, and, if we required them, a hundred eggs for about half as much. We had no small addition to our comforts in bathing, perhaps, twice every day, without being disturbed by crocodiles; which, as far as I can learn, instead of being ever on the watch to devour, are the most harmless timid creatures that exist. On the 28th, we passed the Coptic Convent of the Putney, standing upon a very high perpendicular rock, which in many places hangs over the Nile in the most picturesque manner. Although we were sailing pretty fast at the time, some poor fellows belonging to the convent, who appeared to be quite of an amphibious nature, swam off to us, and kept hanging by the boat, supplicating for charity, until we gave them a few piasters.

On the 29th we stopped to visit the catacombs of Benihasan. These are huge chambers cut in the rock; but for what purpose they were intended, is, I believe, quite uncertain. The largest of them which we entered was from thirty to forty feet long, and about twenty feet high, with a small recess at the farther end, where three statues had formerly stood. It is supported by four large fluted columns, without either base or capital. One of these is broken, leaving about eight feet of the shaft hanging from the roof. The roof and walls are covered with hieroglyphics and painted sculptures, the colours still remaining. Three hours after leaving Benihasan, we reached the village of Sheikh Abadi, where we landed to see the remains of the ancient Antioch. We were gratified with the sight of some fine Corinthian columns of granite: The other ruins are large mounds of broken bricks and pottery; and this is all that remains of a famous Roman city, upon which, if we judge from the quantity of granite that has been used, the greatest labour and expence have been bestowed; and the temple of Dendera, built probably more than a thousand years before, is still perfect. About eight in the same evening we arrived at the village of Radam, and went to the house of Mr. B. (2) an Englishman, who has engaged in a concern with the Pasha, and had undertaken to refine Egyptian sugar, and to distil rum from the

(1) Captain Beog. (2) Mr. Brine.

molasses obtained in the process. He has completely succeeded. The sugar is equal to any loaf-sugar we see in Europe; and the rum is so excellent, that all the great Turks are forgetting the sober and salutary precepts of the Koran.

We had here a most agreeable surprise in meeting with Mr. B. (3) who went to India with me last year. He left the ship by which he had returned from India at Koseir, crossed the desert at Kené, and, after visiting the wonders about Thebes, was now on his way to Cairo.

On the morning of the 1st of July, we passed Monfaloot, a pretty town, containing a number of white-washed mosques and minarets. In the afternoon we stopped at Siout, where we received a visit from Dr. M. to whom we had an introduction. He invited us most pressingly to pass a day with him, which, in our anxiety to get to Thebes, we were obliged to decline. On the 2d, we stopped at the village of Gaivé, where there was formerly a temple, but now only one column remains erect; others appear to have been lately taken down by the Arabs, for the sake of the metal clamps with which the stones were joined. Large masses of stones lie near the pillars, which probably formed the roofs. Norden mentions the whole temple as standing in his time. On the 5th, we reached Dendera, and set out early in the morning, mounted on donkeys, to visit the Temple, having a pleasant hour's ride through groves of date trees.

I find I can give you but a feeble description of the temples in general. The accounts even of Denon and Hamilton are far from enabling one to form a just idea of them; and, indeed, no description is capable of doing this without entering into a minute detail of their plans, dimensions, variety of sculpture, style and painting, that would, from its very length, probably prove, if not fatiguing, at least tedious and prolix. Nor have these authors succeeded much better in the prints which accompany their works. With the exception of two or three representations of temples given in the French national work, no engravings have yet appeared from which a true idea can be formed of their grandeur.

The first appearance of the temple at Dendera, surrounded as it is with mounds of ruins of an Arab town, is very unfavourable; but, perhaps, this serves to increase the surprise and admiration, which are excited by a nearer approach. It is nearly in its original state. It is certainly the most perfect, and perhaps the most beautiful, of all the temples, and justly deserves the preference which has been given it by Denon. The figures, and even the smallest hieroglyphics, with which its walls, roofs, and pillars, are completely covered, are all in relief; and it is inconceivable with what precision and elegance they are executed, and what richness of effect they produce. All travellers have justly remarked the striking contrast between the simplicity in the outlines and plans of the temples, and the minuteness and variety of their ornaments. It is more observable in this than in any of the rest; for the outline of the temple of Dendera, although beautiful, is so extremely simple, that it may be expressed on paper by a few straight lines. The state of perfection in which it still remains, increases the regret one feels at the barbarous spirit which has defaced many of the human figures. The greatest injury has been done to the beautiful heads of Isis, forming the capitals of the massy pillars in the great portico, all of which have been more or less defaced by the chisel. This was done by the primitive Christians, who used one of the chambers as a church; and who, it appears, had industriously attempted to deface all the human heads; but finding, probably, that it was rather a laborious undertaking, they fortunately had recourse to an easier and more harmless method of satisfying their prejudices, and contented themselves with plastering all the walls, pillars, and roofs, with a thick crust of clay, a great part of which remains in the interstices of the sculptures.

Nothing more than the sight of the temple of Dendera is required to convince one of the great injustice done to Egyptian architecture and sculpture, by comparing it with that of India. The style and character of their figures form a complete contrast to the grossness and vulgarity of those met with in any piece of Hindoo sculpture. A reference to Mrs. Graham's etchings, in her Letters on Hindoo Mythology, will explain the kind of figures I allude to. The etchings in themselves are indeed wretched but no allowances which can be made will in the least degree alter the contrast. The very large collection of statues, which Mr. Salt is about to send to the British Museum, will lead to a better and more correct opinion of Egyptian sculpture, than has hitherto been entertained.

On the 7th, we arrived late in the evening at Thebes; and in the following morning we got up very early to ride to the valley of Biban-ul-Moluc, where Mr. B. (4) resides. We reached it before sunrise; you will of course imagine that we had a very cool ride, and will perhaps be inclined to doubt my veracity, when I tell you, that the thermometer then stood at 102°, in the royal residence of Mr. B. (5) the entrance to a tomb of one of the ancient kings, and that it had reached about 15 degrees higher at noon. This is, as you may well think it ought to be, by far the warmest spot about Thebes, being in a very narrow part of the valley, where the rocks are very high on all sides. This hot-house was chosen by Mr. B. (6) on account of its vicinity to the splendid tomb lately discovered, in making representations of which, he and Mr. B. (7) are now employed. In the entrance to the tomb it is quite cool enough; and, as they re-

main there a great part of the day, they suffer but little from the heat of the valley. An acquaintance is very soon formed in such a place as that; Mr. B. and myself soon became very great friends. The three first days were occupied in making a complete round of the antiquities on both sides of the river. We met every morning in one or other of the temples, as concerted the evening before, and employed the whole day in drawing and finishing two or three rough sketches; for these temples are extremely tedious objects to put upon paper, when the views are taken near, where all the figures and other ornamental parts are discernible. We had our breakfast and dinner brought to us, and in the evening we returned, he to his tomb, and I to my boat.

In our daily excursions, we were always attended by some of the natives of Goornoo, inhabitants of the innumerable excavations in the rocks. Their character seems to be completely changed since the days of Pocock and Norden, and even since Denon's time. They appeared to us to be the most obliging and attached set of people that exist. Mr. H. whom I took with me as "compagnon de voyage," and who preferred rambling about with them in search of little figures, and other antiques, to taking plans or drawing of temples, became quite a familiar acquaintance, and explored many of their dwellings. Besides the family, consisting of themselves a donkey, cow, and an assemblage of dogs, they keep in their dwellings a small stock of poultry, all which is easily maintained from the cultivation of a small piece of ground; but their principal stock in trade is what they find in the least known tombs and mummy-pits, small idols of pottery and wood, sculptured pieces of stone, mummies of animals, small stone statues, wooden figures of dogs, foxes, and birds, and above all, a papyrus, which is a little fortune to the lucky finder. All these are carefully preserved till they meet with travellers, who eagerly purchase them. Mr. H. has got a very large collection of these curiosities, which nearly over-loaded the boat; and I have myself got, if not a queen, at least a lady of very high rank, in the shape of a mummy, as she is very highly ornamented, with fine painted figures, on the double case which encloses her. I have also some mummies of dogs, foxes, &c. &c.

The tombs of the kings engrossed much of my attention. The accounts which have been given of them by Mr. Hamilton are very correct. One of the first which we entered contained, in a very small chamber off the entrance, Mr. Bruce's famous harpers. Of these Mr. Salt has made a coloured drawing, which though a perfect *fac simile*, is as different from the coloured engraving of the French national work, as theirs is from Mr. Bruce's representation. The work mentions this view as having been coloured on the spot by the artists; and states, that as their time would not admit the other coloured drawings to be completed in the same manner, they were afterwards coloured and finished in a style analogous to this: But, as in this drawing they have actually put black for white, and changed other colours, some idea may be formed of the accuracy of the rest. Yet they have posted poor Bruce for his errors. Over the harper is written, probably by one of the same artists, "*Bruce est un menteur*." A tomb much superior to any of the others, and totally different in plan, discovered within these few months by Mr. Belzoni, is likely to make some noise in England. This gentleman is employed in taking models, in plaster of Paris, of all the figures, and a young painter is tracing the whole upon paper, for the purpose of having an Egyptian tomb represented in London. It will be attended with an enormous expence, and I think its ultimate success is doubtful. The plan is singular. A long descending passage, beautifully sculptured and painted, is terminated by a deep well, to prevent farther progress. This arrested Mr. B. only for a short time, and seemed but to make him more anxious to proceed. With great labour he got the well filled up, and passed on to a large chamber, supported by several square columns, all painted in the most brilliant manner. This led to several others. After wandering about, admiring every thing, and looking in vain for the sarcophagus, he came to a broad descending flight of steps, in descending which, he found himself in a second story below, consisting of more chambers than that above, and equally beautiful in sculpture and painting. In the farthest chamber, which was unfinished, stood an alabaster sarcophagus, perfectly transparent, covered with hieroglyphics. This tomb, like all the others, is cut in the solid rock; it surpasses them all in size, and in beauty of colouring, the freshness of which is the same as if newly finished. One of the chambers, which has no large figures, but is entirely covered with small hieroglyphics, looks like an elegant modern room, newly and richly papered. The roofs are all blue, with little stars, which has a very fine effect; and the sides are painted upon a ground of the purest white. Lady B. (8) who has been travelling in this country with her husband and family, gave perhaps, the best description of them when she said, "they were like elegant drawing-rooms, newly finished and painted, and ready to receive the furniture." The sarcophagus contained nothing, but is quite perfect, except the lid, which is broken in many pieces. Whether it ever received the body for which it had been destined, and which may have since been disturbed, it is difficult to determine: the broken state of the lid seems to imply that it has. The mouth of the tomb was completely concealed with broken stones and chips of rock, found in the excavations, and large mounds of which are seen in all parts of the valley. The sarcophagus chamber was strewed over with little wooden idols, with hieroglyphics on

3) Mr. Briggs. (4) Mr. Belzoni. (5) Mr. Belzoni. (6) Mr. Belzoni. (7) Mr. Banks

(8) The Countess of Belmore.

them: These, when collected together, formed a large heap several feet square. After visiting a great many of the tombs, we descended some mummy-pits. One of these had three small chambers near the entrance, on the walls of which were fine representations in painting of musicians and dancers. The mummies were contained in a chamber below, in which they were heaped up nearly half way to the roof.

From the mummy-pits we went to the temples, and began with what is called "The Memnonium." This has a very picturesque appearance at a distance, presenting long files of pillars, and forming several insulated buildings, but it is neither so perfect nor in such a fine style of sculpture, as that at Dendera. In their plan of this temple, the French give part of one wing as standing which does not exist, and leave out, on the other side, a whole range of pillars. I chose this temple as the best calculated for affording good views, and employed myself several days in making sketches of it, taken at six or eight different points of view, which give the whole temple complete, while the views are sufficiently varied to make them all interesting. The colossal statue, which has been called that of Memnon, and is a very interesting object, is formed of two immense masses of granite, which compose the seat and figure. The head is lying "face up," instead of down, as Denon says, but so much spoiled, that the features are not discernible. This, like every other monument here, might still have been perfect, had it not been intentionally destroyed.

On our way from this to Medinet-Abou, we passed the two colossal statues on the plain, one of which has so many Greek and Roman inscriptions on it, in testimony of the author's having heard the voice of Memnon. This statue appears to have been broken and built up again, as the back is formed of several stones, instead of being in one piece, like the others. We then successively visited the temples Medinet-Abou, Luxor, and Cannar. Of these it would be tedious to enter into any description. I took a sketch of the beautiful entrance to the first, which, I think, has been given only by Norden, and in a very poor style, as he had but little time, and many difficulties to combat. One, also, of a part of a great court and gateway in the interior—and two views of Luxor from the river—but I am afraid to begin with Cannar, as the interior of it is a complete forest of pillars, and as one cannot form any an idea of the plan of it till after long examination. It appears to be a series of temples within temples; and, although the most laborious destruction has been employed against it, still what has been destroyed forms but a very trifling part of the whole; and it has the great advantage, as a ruin, of standing by itself, and amidst its own fragments, without having its chambers half choked up with the ruins of a church or village, as at Dendera, or its courts occupied by an Arab town, as at the temples of Luxor and Medinet-Abou. There are also two other temples remaining at Thebes, on the western side of the river; and, besides these, the foundations and ruins of three others have been very lately discovered by Mr. Salt, in the excavations which he has been carrying on. In digging near the temple of Carnac, he and the French ex-consul Drovetti, found about thirty statues, consisting of sphinxes, female figures with lion's heads, and several sitting and standing human figures, all of them more than six or eight feet, and mostly of granite; a great many of them quite perfect, and some of them admirably sculptured. They were all found in one place, where, no doubt, they had been concealed, as they were built over with unbaked bricks, which were again covered with soil. On the western side, also, Mr. Salt has found a great many valuable antiquities, principally fine statues, among which there is another head similar to that which was sent home last year. Mr. Belzoni, when in Nubia, a few months ago, opened a temple at Ipsamboul, which he describes as being the largest excavation either in that country or in Egypt, containing fourteen large chambers, and an immense large hall, with eight colossal statues, thirty feet high, and four others in the sanctuary, all perfect. The walls were covered with hieroglyphics, and the colours in high preservation.

You will easily imagine how highly pleased I was with this little tour, which occupied, most agreeably and usefully, about forty days, which I must otherwise have spent either at Cairo, or on board the ship in the harbour of Suez.

Mr. and Mrs. Lacy's Concert.

We omitted to state among our Notices of yesterday, that Mr. and Mrs. Lacy's THIRD CONCERT will be held TO-MORROW EVENING, at the usual hour. We may add here, that the Selection of Pieces for the occasion is calculated to give general satisfaction, and that there is reason to expect a very brilliant Audience, and an Evening of superior pleasure.

Anniversary of St. Andrew.

It is requested that those Gentlemen who are Subscribers to the above, will make application to Mr. Gunter, at the Town Hall, where the Tickets are ready for delivery, and those Gentlemen who may wish to subscribe will be pleased to send their names for insertion, as the Book will close TO-MORROW, the 29th Instant, at 12 o'Clock.

Literary and Scientific Intelligence.

Professor Mohs.—Professor Mohs, the successor to Werner, has commenced his public labours at the mining school of Freyberg. He teaches the method of Werner, and also his own new and highly important views in regard to crystallography.

La Place.—The celebrated La Place has just published some important geological inferences in regard to the formation of the earth. He seems now inclined to the Neptunian system, although formerly rather a Plutonist. This change of creed in geology is not uncommon; for one day we find naturalists vigorously supporting the absurdities of the Neptunian system, and the next as keenly embarked in a defence of all the visionary fancies of the Plutonists.

New Fire Theory of the Earth.—The Italian geologist Breislac, a great volcanist and active investigator of volcanic countries, has just published a work on geology, in which he proposes a new igneous theory of the earth, and rejects the fire system of Hutton as absurd.

New Minerals.—The number of well ascertained mineral species is inconsiderable. Very lately a considerable addition has been made to the list of vague species. Of this description are the following: apak, kollyrit, copper indigo, allophane, skordite, stilpnosiderite, hauyne, konite.—Old minerals have got new names, thus the Andalusite has been re-described and named Jamesonite, while new species, as the Allanite of Thompson, have been banished from the system. Even the mountain rocks have not been allowed to remain at rest, some geologists having reduced them all to one extensive species, while others have increased the number of species tenfold.

Chemistry of Minerals.—All mountain rocks are more or less compound, and hence are not fit subjects for regular chemical analysis. Yet in defiance of this, chemists are daily favouring the world with the results of their chemical examination of the rocks of different districts—we have analyses of granite, white stone, porphyry, &c.!!! Other chemists are more laudably employed in analysing simple minerals, but to these a hint may be useful. The analysis of one variety of a mineral species will not afford us a distinct and accurate conception of its chemical composition. This can be obtained only by a regular analysis of all the principal varieties of the species. These mode of investigating minerals has never been followed, and hence nearly all the information we have in regard to the chemical composition of mineral species is unsatisfactory.

Mineralogical Chemistry.—It may be useful to our readers to know those chemists who are at present considered as the principal authorities in chemical mineralogy. On the continent, the most eminent are Vauquelin, Berzelius, Gmelin, and Stromeyer, Gmelin, a pupil of Berzelius, Vauquelin, Klaproth, and Rose, promises, from his great knowledge and practical skill, to improve this difficult and important branch of chemistry. In Great Britain Wollaston stands unrivalled for the accuracy and elegance of his methods of analysis. Next to him ranks Hatchett, who unites great ingenuity with neatness and accuracy. Our active and distinguished countryman Thomson, has published many analyses of minerals, which are executed with his usual address and ingenuity. We look forward to numerous and important discoveries in chemical mineralogy, from the great chemical laboratory which Thomson has just established in the college of Glasgow. Murray has principally distinguished himself by his analysis of mineral waters. Phillips in London, and Holme in Cambridge, promise important services to chemical mineralogy. Hope appeared but once as a chemical mineralogist, and eminently distinguished himself by his paper on Strontites. Chenevix, an excellent chemical mineralogist, has entirely abandoned the field.

Dictionary of Mineralogy.—We understand that a dictionary of mineralogy by a naturalist of this country, is considerably advanced, and will appear next season. This will supply a desideratum in our mineralogical literature.

Mineralogical Map of England.—The great geological map of England, by the president of the geological society of London will appear next month. We trust that a part, at least, of the mineralogical map of Scotland, will ere long be laid before the public.

Mr. Adie's Sympiesometer.—Mr. Adie, of Edinburgh, has taken out a patent for his new and valuable barometer, to which he has given the name of Sympiesometer. The instrument was carried out with the expedition under Captain Ross, and was found greatly superior in every respect to the mercurial barometer.

New Hygrometer.—Mr. Adie has also invented a new hygrometer of great delicacy, which will form a valuable addition to our stock of meteorological instruments.

New Life Boat.—A new life boat has been invented by Lieutenant Gardiner, R. N. It supports eighteen men when filled with water, and rights itself again spontaneously when overset, even though its mast and sail are standing.

Shower of Salt Water in Dumfriesshire.—Some weeks ago a severe shower of salt water, fell in the Parish of St. Mungo, in Dumfriesshire. The day after, when the wind evaporated the water, the leaves of evergreens, and branches of hedges, glistened with crystals of salt.

Lord Byron's Hebrew Melodies.

THE WILD GAZELLE.

I.

The Wild Gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport by:—

II.

A step as fleet, an eye more bright,
Hath Judah witness'd there;
And o'er her scenes of lost delight
Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's statelier maids are gone!

III.

More blest each palm that shades those plains
Than Israel's scattered race;
For, taking root, it there remains
In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.

IV.

But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne.

MY SOUL IS DARK.

I.

My soul is dark—Oh! quickly string
The harp I yet can brook to hear;
And let thy gentle fingers fling
Its melting murmurs o'er mine ear.
If in this heart a hope be dear,
That sound shall charm it forth again;
If in these eyes there lurk a tear,
'Twill flow, and cease to burn my brain:

II.

But bid the strain be wild and deep,
Nor let thy notes of joy be first:
I tell thee, minstrel, I must weep,
Or else this heavy heart will burst;
For it hath been by sorrow nursed,
And ach'd in sleepless silence long;
And now 'tis doom'd to know the worst,
And break at once—or yield to song.

I SAW THEE WEEP.

I.

I saw thee weep—the big bright tear
Came o'er that eye of blue;
And then methought it did appear
A violet dropping dew:
I saw thee smile—the sapphire's blaze
Beside thee ceased to shine;
It could not match the living rays
That fill'd that glance of thine.

II.

As clouds from yonder sun receive
A deep and mellow dye,
Which scarce the shade of coming eve
Can banish from the sky,
Those smiles unto the moodiest mind
Their own pure joy impart;
Their sunshine leaves a glow behind
That lightens o'er the heart.

THY DAYS ARE DONE.

I.

Thy days are done, thy fame begun;
Thy country's strains record
The triumphs of her chosen Son,
The slaughters of his sword!
The deeds he did, the fields he won,
The freedom he restored!

II.

Though thou art fall'n, while we are free
Thou shalt not taste of death!
The generous blood that flowed from thee
Disdain'd to sink beneath:
Within our veins its currents be,
Thy spirit on our breath!

III.

Thy name, our charging hosts along,
Shall be the battle-wood!
Thy fall, the theme of choral song
From virgin voices poured!
To weep would do thy glory wrong;
Thou shalt not be deplored.

IT IS THE HOUR.

It is the hour when from the boughs
The nightingale's high note is heard;
It is the hour when lovers' vows
Seem sweet in every whispered word;
And gentle winds and waters near
Make music to the lonely ear.
Each flower the dew has lightly wet,
And in the sky the stars are met;
And on the wave is deeper blue,
And on the leaf a browner hue;
And in the Heaven that clear obscure,
So softly dark, and darkly pure,
That follows the decline of day
As twilight melts beneath the moon away.

SAUL.

I.

Thou whose spell can raise the dead,
Bid the prophet's form appear.
Samuel, raise thy buried head!
King, behold the phantom seer!"
Earth yawn'd; he stood the centre of a cloud:
Light changed its hue, retiring from his shroud.
Death stood all glassy in his fixed eye;
His hand was withered, and his veins were dry!
His foot, in bony whiteness, glittered there,
Shrunk and sinewless, and ghastly bare:
From lips that moved not and unbreathing frame,
Like cavern'd winds, the hollow accents came.
Saul saw, and fell to earth, as falls the oak,
At once, and blasted by the thunderstroke.

II.

"Why is my sleep disquieted?
Who is he that calls the dead?
Is it thou, Oh King? Behold
Bloodless are these limbs, and cold:
Such are mine: and such shall be
Thine, to-morrow, when with me:
Ere the coming day is done,
Such shalt thou be, such thy son.
Fare thee well, but for a day;
Then we mix our mouldering clay.
Thou, thy race, lie pale and low,
Pierced by shafts of many a bow;
And the falchion by thy side,
To thy heart, thy hand shall guide:
Crownless, breathless, headless fall,
Son and sire, the house of Saul!"